DEATH OF THE POPE.: CONCLAVES.
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DEATH OF THE POPE.

Immediately after the demise of the Holy Father, the Cardinal Great Chamberlain, in a violet robe, presents himself at the door of the chamber, where he knocks three times with a golden hammer, and each time calls on the Pope in a low voice by his baptismal and family name. After a short interval he repeats, in the presence of the clerks of the chamber, and of the Apostolic nations, who take part in this ceremony, "Then he is dead!" The fisherman's ring is then brought to the same Cardinal, which he breaks with the same hammer, and the notary reads on his knees, the act recording this ceremony. The pieces of the ring belong to the master of the ceremonies. The Cardinal, after repeating on his knees the prayers for the august deceased, examines the body, one of the attendants uncovering the countenance. Then the Cardinal takes possession of the Vatican in the name of the Apostolic chamber, accompanied by the clerks of the chamber in black habits. After having established his authority in the place, he sends guards to take possession of the gates of the city, the castle of St. Angelo, and other places; and after having provided for the safety of Rome, he sets out from the Vatican in a carriage, preceded by the captain of the Pope's guards. The senator of Rome is informed by the Chamberlain of the event, and orders the bell of the capitol to be tolled. The Roman Senator assembles the militia of the capitol, desires the *head* of the police to attend them, and directs the Colonel of the militia to open the new prison, and, that of the capitol, in which persons guilty of minor crimes are confined, to be opened. The tolling of the bell of the capitol announces to the whole city the death of the Sovereign Pontiff.—Meanwhile the penitential Fathers of St. Peter, with the Chaplains of the deceased Pope, take care to have his body embalmed. They then dress it in the pontifical habit, with the tiara on the head; in which state it is laid out three days before interment. They remain without interruption with the body of the Pope, reciting the usual prayers. After three days the body is carried to the church of St. Peter, where it is exposed for some time previous to interment.

On the second day, the first ordinary congregation of Cardinals is assembled. The fisherman's seal, and the Plomb of the Apostolic Chancery are broken. The Cardinals then go to where the body lies, when absolution is made over it. The Novena of the obsequies begins on the third day, and continues for ten days. The Pope is entombed: the body is placed in a cyprus coffin, vested in a white cassock, &c. A white veil is spread on the face and the body. This coffin is enclosed in another of lead, and these again in one of wood. During the Novena, congregations of Cardinals are held each day, and one of their principal duties is to regulate the manner of holding the conclave.

CONCLAVES.

We come now to give some particulars relative to the nature of Conclaves. The word itself is derived from Latin, and means *shut up*.

"Conclaves date their origin from the Pontificate St. Gregory X. He it was who, in the Council of Lyons, in 1274, established the rule, that ten days after the death of the Pope, the Cardinals should assemble in a palace under strict enclosure, where they should each have a cell, with one or two domestic attendants. His decree enters into many details on the subject; and it is cited in the Sextant. In 1310, Clement V. held a council at Vienna, and published there the Constitution, *Ne Romani*, inserted in the Clementine collection. It enacts that the Cardinals shall not, during the vacancy in the Papal See, exercise Papal jurisdiction, nor alter, in any respect, what had been established at Lyons; that the Chamberlain and the Grand Penitentiary should continue their functions until the election takes place; that if either should die, the Sacred College should appoint a Successor, &c. This constitution contains many other arrangements. Clement VI., by his bull of 1353, allowed the Cardinals to have with them two clergymen, or laymen, and regulated the quantity and quality of the provisions. Julius II., in 1503, decreed that every simoniacal election should be null and void, even though it might be attended with unanimous consent subsequently; and enacted, moreover penalties against Cardinals offending in this respect. In 1558, Paul IV. prohibited, under the severest penalties, the reigning Pope, treating with Cardinals respecting the election of his successor. Pius IV., by his constitution of 1562 decreed that the absent Cardinals should be waited for during ten days; that a scrutiny should take place daily, that the refusal of a Cardinal to enter the Conclave, should not be a hinderance to the rest in proceeding to the election; that the sacred College should exercise no jurisdiction; that the cells should be assigned by lot; that strict watch should be kept, upon the rigid enclosure of the Conclave; that no letters should be suffered to pass from those within to persons out of doors. The prelates appointed to watch the turns,* were to take care that no letters or notes were introduced with the provisions; and any member of the Conclave, quitting it on account of illness, was not to return.

"Of all the Constitutions which have been published upon this subject, that which enters most into detail, and which is drawn up with the greatest precision, is the constitution of Gregory XV., beginning with the words *Æterni Patris*, dated in 1621. It regulates the forms and laws of the election.—This bull, and the ceremonial of the same Pontiff, constitute the rule followed at the present day. Urban VIII. confirmed both by his bull of the 28th February, 1625; and, finally, Clement XII., in his bull of the 4th October, 1732, after confirming the constitutions of his *predecessors*, and exhorting the Cardinals to consider well the importance of the work in which they are about to engage, and to divest themselves of every interested and human motive, enacts regulations upon many points; as, for instance, that the congregations of the Cardinals, who are chiefs of their respective orders, shall decide in matters of lesser importance, and general congregations in those of greater importance; that the ministers of the Holy See shall not be changed; that the Cardinals charged with the custody of the Conclave, shall make their visitation twice a week, to ascertain that the enclosure has not been broken; that they shall have the charge of assigning the cells of the absent Cardinals to the neighbouring Cardinals, without permitting them to appropriate such cells at pleasure; and that the lists of votes which are collected twice a day, shall not be sent out of the Conclave. The same Pontiff specifies the cases in which the Grand Penitentiary may give absolution; ordains, that affairs which cannot bear delay, may be referred to congregations to which they would not have been referred during the lifetime of the Pope; that the Governor of Rome shall exercise the same jurisdiction in the quarter of St. Peter as in the rest of the city; and that the government of the Conclave shall be vested in the *Major domo* of the palace, to whom the Camera is to pay 1000 crowns monthly, to defray the expenses of the prelates charged with the attendance at the turns.—A rescript of the 4th December, 1732, annexed to the bull, indicates the order to be observed in the different matters to be treated of in the several congregations held during the nine days of the obsequies; fixes the provisions for the members of the Conclave, and the expenses of the Conclave; and lays down the regulations for the safety, cleanliness, and quiet of the Conclave. All these regulations and precautions bear evidence to the attention which the Popes have paid to the election of their *successors*.

"As to the construction of the Conclave, it is to be observed that a part of the Vatican, or of any other building destined for the purpose, is enclosed all round, with walls raised on purpose. One only entrance is left, and through this entrance ambassadors are introduced by a wicket. The enclosure is divided into cells, which are drawn for by lot; the Cardinals of the last Pope's creation furnish their cells with violet hangings, the others with green hangings. In the Vatican there were ordinarily

* A sort of small barrel cut in half longitudinally, and turning on its axis in a whole in the wall. When the open part is turned outwards, plates, or papers, are put in the barrel, which is then turned round.

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four turns through which every thing requisite for the members of the Conclave had to pass; the first of these was at the top of the Scala Regia, called also the Constantine staircase,* and was intrusted to the care of the Conservators† of the Roman people, and of the voters to the Signet,‡ who remained in an adjoining apartment, and relieved each other by turns. The second turn was on the side of the Belvedere, and was guarded by the Archbishops and Bishops in attendance on throne, and by the Apostolical Protonotaries. The third was intrusted to the care of the Auditors of the Rota, and the fourth to that of the Clerks of the chamber.

" At the expiration of the term of nine days appropriated for the funeral, the Cardinals repair to the Church of St. Peter, and assist at a mass of the Holy Ghost, and at a Latin discourse, *De eligendo Pontifice*. Then they go in procession to the Conclave, singing the *Veni Creator*, and accompanied by the prelacy and the nobility. When they have entered the chapel, a Master of Ceremonies says, in a loud voice, *Extra omnes*, and the doors of the chapel are closed. The bulls are read, and every Cardinal swears to obey them. The Cardinal Dean makes a short harangue upon the choice of a supreme pastor. The constitutions of the Popes earnestly exhort the Cardinals to spend the remainder of the day in the Conclave; but there is no obligation on this point; and it is usual for those Cardinals who have any business to transact in Rome, to go out till the evening, and arrange every thing for their enclosure.

" After dinner, the Marshal of the Conclave, the Auditor of the Chamber, the Treasurer, the Conservators of Rome, and the Governor of the Castle of St. Angelo, all, in fine, who are entrusted with the guard of the Conclave, present themselves to take the oaths. They make three genuflexions, and pronounce the oath, with their hands between those of the Cardinal Dean, in the presence of all the other Cardinals. During the whole of that day, the Cardinals receive the visits of the foreign ministers, of the prelates, and of the nobility. When they are all assembled, a Master of Ceremonies gives the signal with a bell, and this signal is twice repeated. The Cardinals being thus left alone, the Conclave is closed within and without. One of the keys of the interior enclosure is left in possession of the Chamberlain, the other in the possession of the Master of the Ceremonies. The key of the exterior enclosure is left with the Marshal of the Conclave. A public document of this enclosure is drawn up, and the Cardinals, who are chiefs of their respective orders, go the round with the Chamberlain to ascertain whether any who are not approved members of the Conclave, remain within the enclosure. The Marshal is stationed in the vicinity of the door of the Conclave, to open or shut it, according to circumstances, as when a Cardinal arrives who wishes to enter the Conclave, or when one is obliged, by illness, to quit it."

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*At the bottom is the magnificent equestrian statue of Constantine. See Bonanni, Templi Vaticani descriptio.—Folio, Roma.

† These are four persons selected from the first Nobility of Rome. They may be called the Chiefs of the Municipal Body. Their palace is on the Capitol Hill.

‡ This office is hereditary in the family of Prince Chigi—whose politeness to English travellers must be well known to all who have visited Rome.

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